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1. The Protestant Church Day at Leipzig, Soviet Zone, is considered both east and west as an event of greatest importance. Impressed by the intensity of prayer and spiritual union, some West Germans rank it equal to 17 June 1953 as a demonstration of the German desire for reunion. More skeptical observers see in it the emergence of a new powerful instrument of the Soviets that may turn away West Germans from Western integration by the hope of reunification. That certainly was the aim of the Soviets when they permitted and arranged this largest meeting of east and west Germans that has taken place since World War II. For that purpose, they created the momentary appearance of freedom of movement and of expression, even delegating the Minister of Culture of Pankov to an open discussion of grievances and erecting the cross in the Stalin Hall of the Leipzig fair. What the Soviet propaganda had demanded for many weeks--to get Germans from both sides to sit around one table--they brought about splendidly, as the Speaker of the Bundestag and one member of the Bonn cabinet were sitting together with members of the government of the Soviet Zone. In the future, these men can hardly refuse to get together again with their fake Christian counterparts from East Berlin. It is the line of policy designed by Semjonov in early June 1953 that had been distorted and temporarily junked by the 17 June uprising. Now it plays astutely on the feeling of disillusionment created by the Berlin Conference that already has produced an official West German organization for a mass movement in favor of reunion. In addition, time seems to be favoring the claim.
2. As Germans on both sides of the Curtain no longer are exclusively preoccupied by seeking food and furniture, energies are being set free for pursuing collective issues. The more content the Germans will become economically, the more discontent they will become nationally--that has been my feeling for a long time. They are never fully satisfied and that is exactly what is frightening the French, who can sit angling for days with no fish ever approaching. Some people call it dynamism; others megalomania. But to return to the church meeting at Leipzig.

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3. More than 10 thousand West Germans had come to Leipzig, and over one-half million people took part in the final day. The East German Christians felt themselves strengthened in their loyalty to the creed and in their support by the brethren from the West. [redacted] "The power of resistance of the East German population is unbroken. The existence of the Federal Republic and of free Berlin represents to them a source of moral power. They know that, in an emergency, there is a way to freedom. They know, also, that during the last years West Germany's political weight has continuously increased. In the West, one has hardly an idea of the stature Chancellor Adenauer has gained in the minds of the East Germans. Despite the disillusionment caused by the Berlin Conference, the Germans in the unfree part of the country trust the free world."
4. No doubt, the Protestant Church has provided a shelter for the harried souls of the oppressed, and especially "the young community," a loose organization of young believers and martyrs, has filled East German Protestantism with a new sense of mission, although its Lutheran principles lend no guidance in earthly dilemmas. In one of the discussion groups, a woman raised these questions and persisted against the caution of the leaders to have them answered: What shall we do when we are ordered to work on Sundays? Are we permitted to lie to authority to save a brother? Is a Christian allowed to resist a court established by government? The answer given to these questions true to Lutheran dogma was: There is no authority that is not willed by God. We obey it even if it is un-Christian, for God's sake. Beware of all resistance and underground movements, I beseech you. If the authority offends God's commandments, then you can attest it only in suffering. Then there was this testimony by a woman farm worker: "I have worked 20 years for a big landowner. With pleasure I have worked for him. For there is nothing more beautiful than to till the earth, whoever administers it, since it belongs to God. Now I am working on a small farm. We are being told, it's now people's property, it's all yours. I say, no, that is not ours, it belongs to Him to whom it belonged before, namely, to God. That's why I am working with the same pleasure now."
5. Besides this type of humility that resigns all earthly things and bows to Hitler as well as to Stalin for the reality of heaven, stands the revolting type of Protestant who leaves all to individual conscience, and then the Christian realist who supports the new Marxist German Protestantism as a whole as a force of political resistance. The hierarchy especially is interested foremost in the presentation of church rights and the protection of the clergy from undue interference by the government. I would not lend it much political significance, though the propaganda can be expected to ballyhoo it into a tremendous event, particularly in Anglo-Saxon countries, which are receptive to Protestant success stories.

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